

S E R M O N

PREACHED IN

Christ Church, Dublin:

Before His GRACE

LIONEL, Duke of DORSET,

Lord Lieutenant of IRELAND,

AND THE

LORDS Spiritual and Temporal,

IN PARLIAMENT Assembled,

ON

Tuesday, the Twenty-Third Day of October, 1733.

Being the ANNIVERSARY of

The Irish Rebellion.

By HENRY, Lord Bishop of DROMORE.

Published by Command of His Grace the Lord Lieutenant, and by Order of the House of Lords.

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Die Veneris 26 Die Octobris, 1733.

IT is Ordered, by the Lords Spiritual and Temporal, in Parliament Assembled, That the Thanks of this House shall be, and are hereby given, to the Lord Bishop of *Dromore*, for his Sermon Preached before this House, at *Christ-Church*, the Twenty-Third Instant ; and his Lordship is hereby Desired to Print and Publish the same.

En. Sterne, Cler. Parliamentor.

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P S A L M CXXIV. Verse v.

*Praised be the Lord : Who hath not given us over for
a Prey unto their Teeth.*

THIS *Psalm* seems to have been composed by King David, on some eminent and signal Deliverance, which he had received from the Hands of *Almighty God* : Very probably, his Crushing the unnatural Rebellion of his Son *Abſalom* ; or God's Putting an End to the Miseries and Distresses, which he had suffer'd in the Persecution of King *Saul* ; might have been the Occasion of it. And, as this *Psalm* is well-suited to any other remarkable Instance of the *Divine Favour* and *Mercy*, it was accordingly appointed to be sung by the *Levites* in the Service of the *Temple*, after the *Babylonish Captivity*, and at other Solemn Times of Public Praise and Thanksgiving, in the *Jewish Church*.

On this Account, it is very suitable to any such joyful Occasion in the *Church of Christ* ; and particularly so, to the Design of this Day's *Anniversary Solemnity* : On which we are met together, to return our most thankful Acknowledgments to *Almighty God*, the *Guardian* and *Keeper* of our *Israel*, for a great and signal *Deliverance* ; a *Deliverance*, of no less Moment, than the Preservation of the Remains of all the *British Protestants* of this Kingdom, from the most traiterous and bloody *Massacre*, begun by the *Irish Papists* in the fatal *Rebellion* of 1641, and carried on with so many barbarous Circumstances of Rage and Cruelty, as, perhaps, nothing but *Popish Malice* could invent, contrive, or execute.

Well, therefore, may the whole *Parliament of Ireland*, in the *Act* for keeping this *Anniversary Day* holy, expressly declare, that this was a *Conspiracy* so generally inhuman, barbarous and cruel, as the like before was never heard of in any *Age or Kingdom*. And we, who have been thus delivered from

the Shares, and merciless Rage of our Enemies; who have tasted of the *Goodness of God*, and have had so many Convictions of his tender Care and Watchfulness over us; may well express our humble and unfeigned Thanks to the *Divine Majesty*, and, with the *Psalmist* in the Words of my Text, cry out, and say, *Praised be the Lord: Who hath not given us over for a Prey unto their Teeth.*

From which Words, give me leave to observe,

First, That it is the peculiar Care and Providence of God, which upholds and maintains all *Government* in general; all *Publick Societies* of Men, as such, from Confusion and Ruin:

This general Observation, will lead me,

In the Second Place, To reflect upon the many uncommon Instances of *God's merciful Kindness*, which we of these *Nations* have experienced, in the wonderful Preservation of our *Estates*, our *Liberties*, our *Lives*, and our *Religion*, from the open Assaults, and secret Designs of our Enemies; more especially in the *Signal Deliverance* of this Day.

Thirdly, I shall observe, What Uses, and Improvements, we ought to make of these Considerations.

First, It is the Providential Care of *Almighty God* which upholds and maintains all *Publick Societies* of Men, and all human *Government*, from Ruin and Disorder. For, can it be supposed, That *Almighty God*, who first made and created all Things, in that most beautiful and useful Order, in which we now behold them, *The Heaven of Heavens*, with all their *glorious Host*; the *whole World*, and the *Fulness thereof*; the *Earth*, which he hath given to be inhabited by the *Children of Men*; Can we imagine, That the same *Divine Being*, should, at any time, withdraw his unerring Guidance of the Affairs and Concerns of that World, which He made, and which He always design'd to reign over? No, certainly: For it is *God* alone, who hath a perfect Knowledge of all the Affairs of Men, and is endued with infinite Power to direct and govern them: By his *Divine Omni-*
science,

Science, He views the most distant Events, and future Contingencies; He observes all the secret Springs of human Actions, inclines the Hearts of Men, and orders all their Affairs and Councils, as He, in his infinite Wisdom, seeth most conducive to his Glory, and their Advantage: He worketh all Things by the Council of his own Will; He blesteth and prospereth Nations, or He corrects and punishes them, as it seemeth good in his Sight. And, as He upholdeth every thing by the Word of his Power, so, oftentimes, when all human visible Helps fail, then does the Almighty, by his superior invisible Power, let the World see, That Safety alone comes from Him, and that they who trust in Him, shall never be destitute.

For, it is not the diligent or prudent Care of the best Men in the Administration of Publick Affairs; not the vigilant or faithful Conduct of able Ministers, under the greatest or most discerning Prince; not powerful Armies, led forth by valiant and skilful Generals, which can long preserve any State or Kingdom in Peace and Safety, or give Victory and Success to their Arms, unless Almighty God be pleased, by his superior Power and Wisdom, to uphold and maintain them from intestine Commotions, or open Violence. *It is the Lord who keepeth the City, and without Him, the Watchman waketh but in vain.* And it is the same all-wise and powerful God, who *enlargeth the Nations, and straitneth them again; who maketh Wars to cease in all the World; who restraineth the Wrath of Man, and the Madnes of the People; even that God, whose Name is excellent, and whose Glory is far above the Earth, and the Heavens.*

As soon therefore may we expect, that a Ship in a boisterous Sea, driven with Storms and Tempests, amidst Rocks and Shoals, and Quick-sands, without a Pilot at the Helm, or skilful Mariners, to conduct and direct her Course, should yet reach in safety to her wish'd for Port, as that any human Government shou'd long be preserved, or prosper, unless that God by whom *Kings reign, and Princes decree Justice, is pleased to superintend, and watch over the same for Good.*

This leads me in the Second Place; to consider the many uncommon marks of the *Divine Favour* vouchsafed to the *Protestant People* of this Nation, in the signal, and merciful Deliverance of this Day.

To

To do this as we ought; it is necessary that we rise a little higher, and take a view of the Goodness of God to us, ever since the first Settlement of the *Reformation* in these *Kingdoms*.

What the *Protestants* of *England* felt, in the short but *Bloody* *Reign* of *Queen Mary* the First, let the *History* of *England* speak; let the infamous Cruelties of that *Popish Government*, and the *Blood* of the *Martyrs* who were then condemned and undauntedly suffered in the *Flames*, bear witness: And if at the same time we cast our Eyes upon this *Poor Kingdom*, we shall find that the storm and fire of *Romish Persecution*, which so dreadfully broke out in *England*, soon began to gather, and shew it self here; and it would certainly in the end, have proved Fatal to us of this *Nation*; had not God in his Good Providence, most signally interposed in our behalf.

For when *Queen Mary* ascended the *Throne* of these *Realms*; she immediately filled the vacant *Sees* of *Ireland* with *Papists*; and then proceeded to remove all the remaining *Protestant Bishops* from their *Preferments*; and *Doctor George Brown*, the first *Protestant Archbishop* of *Dublin*, was treated with particular Severity; because he had strenuously opposed the *Pope's Supremacy* in the *Reign* of *King Henry* the 8th, and very early declared in favour of the *English Liturgy*, when it was first proposed to be received in this *Kingdom*.

And to let the World see, what were the further views of these Men, had their Power continued; *Dowdal*, the *Popish Archbishop* of *Armagh*, ordered a *Jubilee* to be observ'd throughout

^a By Order of the most Excellent King *Edward* the 6th, to the *Archbishops* and *Bishops* of *Ireland*, the *Holy Scriptures* which had been translated some time before, into the *English* Tongue, were now commanded to be placed and publicly read in all *Cathedral* and *Parish Churches* of this *Realm*, for the general Instruction, and Benefit of all God's People; and at the same time the *English Liturgy*, or *Book of Common prayer*, was enjoined to be publicly used in all *Churches* of this *Kingdom*, by the same *Royal Authority*: Which being agreed to by the *Archbishops* and *Bishops*, and other of the *Clergy* of the *Church* of *Ireland*, then assembled in *Dublin*, the *Book of Common prayer* was accordingly read the first time with great Solemnity, in the *Cathedral* of the *Holy Trinity*, or *Christ-Church*, on the *Feast* of *Easter*, *Ann. Dom. 1551.*

Sir An. St. Leger the *Lord Deputy*, *Doctor George Brown* *Archbishop* of *Dublin*, and the *Mayor* and *Bayliffs* of the *City* of *Dublin* being present; *John Lockwood* *Dean* of the *Cathedral*, assisting at the same Time.

out the Kingdom, for the entire Restoration, and Establishment of the *Romish Religion*.^b But nothing could prove agreeable to *Popish Principles*; or promote the *Popish Cause*, but what was Bloody and Cruel; a *Commission* therefore was granted to call the *Protestants of Ireland in Question for Religion*, in the same manner that had been used in *England*.

How that ended there, is too well known; and without Question, the same, or greater Cruelties would have been practised here, if the *Commission* had been put in *Execution*; But, by God's great Goodness, this Design was marvellously, and providentially defeated; as may be seen at large in the *Annals of this Kingdom*.

Let these Things then testify, what a Deliverance this Nation had, by the short Reign of Queen *Mary*, and by the happy Accession of Queen *Elizabeth*, of *Famous Memory*, to the Government of these Kingdoms.

This

^b See the Life of *Archbishop Brown* annexed to *Sir James Ware's Annals of Ireland*, pag. 153, 154, 155. See *Sir James Ware's Annals of Ireland*, Reign of Queen *Mary* Ann. 1554. page 135

^c See the Life of *George Brown*, sometime *Archbishop of Dublin*, printed with *Sir James Ware's Annals of Ireland*, at the End of the Reign of Queen *Mary*, pag. 163. London, printed 1705.

See an Extract of a Pamphlet, Entitled, *The Reformation of the Church of Ireland, in the Life and Death of George Brown, sometime Archbishop of Dublin, being the first of the Romish Clergy that adhered to the Reformation of the Protestant Church of England, then Reformed; within this Realm of Ireland, Ann. 1551. Dublin, printed 1681.*

Doctor Cole, Dean of the Cathedral of *St. Paul's, London*; where *Edmond Bonner*, noted for his Cruelties to the *English Protestants*, sat Bishop; was the Person charged with the Commission for calling the *Protestants of Ireland in Question for Religion*; or, as the Doctor was pleased to mention his own Power, that he had a Commission to Lash the *Irish Hereticks*; the happy Defeat of which Commission, our *Historian* tells us, was owing to the Prudence of a Person, called, *Eliz. Edmonds*, by her Husband named, *Mattershed*, a Zealous Protestant in the City of *Chester*; from whence the Doctor was hastening for *Ireland*, to execute the sanguinary Powers he was vested with: However, this faithful Woman, anxious for the Safety of her Protestant Friends there, and in particular for her Brother, *John Edmonds*, a Protestant Citizen of *Dublin*, found Means, by an uncommon Presence of Mind, very notably to defeat, and overthrow this wicked, and cruel Enterprize. The particular Account of the whole Transaction, so exceedingly pleased Queen *Elizabeth*, that a Pension, for Life, was immediately settled on Mrs. *Edmonds*: Her Majesty, at the same time, declaring the Reason of this Mark of her Royal Favour, viz. Because she had saved her Protestant subjects of *Ireland*.

This *Excellent Princess* had not long been settled on the *Throne*, to the great Peace and Comfort of her persecuted People; when she was forced to struggle with an obstinate *Rebellion*, carried on by some of her own ungrateful *Popish Subjects*; which was no sooner happily suppressed, than she was again attacked from Abroad.

The formidable Power of *Spain*, assisted by the *Councils*, and *Money* of the *Roman Pontiff*, threatened her Destruction; this also she lived to defeat, and left her *Kingdoms* in a safe and flourishing Condition, to her *Successor*, King *James the First*: In his *Reign*, the restless Endeavours of the *Jesuits* were again employed, to shock and ruin the whole *Constitution* at once, by the intended *Massacre* by *Gun-powder*; but setting aside the uncommon Marks of the Divine Providence over us, does not the *Annual Return* of this Day's *Holy Solemnity*, call to our Minds, a most signal Instance of God's unbounded Mercy to us; when so many of our Forefathers, so many Thousand *British Protestants* of this *Kingdom*, were rescued from the Bloody Hands of the *Irish Rebels*, from the Hands of those wicked Men, who had so long plotted and design'd, and at last, well nigh compleated their total Ruin: For, by the computed Accounts of that Time, no fewer than a Hundred and Fifty Thousand ^a innocent, unguarded, unarm'd *Protestants*, had the hard Fate to undergo the most inhuman, and detestable Cruelties; were either massacred, and destroy'd in cold Blood, or sent to starve and perish in the Woods, in the most cold and rigorous Season of the Year.

For tho' the Inhabitants of the *Southern*, and *Eastern* Parts of the *Kingdom*, had some little Time to prepare for their Defence, and to put themselves upon their Guard, from that Fire, and sore Destruction which then raged, and was the sad and calamitous Portion of the *North*; yet the brutal, and cruel Views of these desperate *Conspirators*, were, no doubt, to put an utter

^a See the computed Account of the Number of *Protestants*, destroy'd in the *Irish Rebellion*, from 1641. to 1645, by *Con. O'Mahony*, an *Irish Jesuit*, in his Exhortation to his Countrymen, To perfect the Work they had begun, of killing all the *Irish Hereticks*, &c. mentioned by *Doctor Geddes*, in the 1st Vol. of his *Miscellaneous Tracts*, pag. 98. London, printed 1714.

utter End to the *English Name*, and *Nation* in this *Kingdom*; and at once to cut off the whole Body of the *British Protestants*: For it evidently appears, by the Examination of *Owen O Connelly*, that the real Design was first to have surprized his *Majesty's Castle*, and *City of Dublin*, and then all his *Majesty's* other *Cities*, and *Fortifications* throughout the *Kingdom*; and all the *Protestants*, who wou'd not join with them, were without Mercy to be cut off.

This inevitably wou'd have been done, if *Almighty God* had not in his Anger remembred Mercy, and graciously inclined the Heart of *Owen O Connelly*, to reveal the *dark*, and *dangerous Conspiracy*, before it had taken its full, and barbarous Effect: And so very seasonably was this discover'd, even but a few Hours before the *Castle*, and *City of Dublin*, were to have been surprized; that the *Lords Justices* had just time to put themselves, and the *City*, on their Guard, and to seize the Lord *Mac Guire* and his Accomplices in their Beds, who came to this *City* the Night before, in order to execute this cruel, and treacherous Design.

Thus, by the infinite Goodness of *God*, the *City of Dublin*, and all the *Inhabitants thereof*, were wonderfully preserved from utter Desolation and Ruin.

And this, by the Means of a single Person, a meer *Irishman*, who being train'd up in the *Protestant Religion*; in Consequence of its *Holy* and *Merciful Institutions*, and out of a just Abhorrence of that *hideous*, and *bloody Treason*, did thus timely reveal the whole Conspiracy; we escaped as a bird out of the snare of the Fowler, the snare was broken, we saw a mighty Deliverance, and were not given over as a prey to our Enemies.

What due returns of Praise and Thanksgiving shall we then make to *God*, for these everlasting Memorials of his infinite Goodness to us? Shall not we, my fellow *Christians*, who are many of us the descendants of our suffering Forefathers? Shall

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not

* See the History of the *Irish Rebellion*, Anno 1641. By Sir *John Temple*. 6th Edition. With Sir *Henry Tichborne's History of the Siege of Drogheda*, in the same Volume. *Dublin*, printed 1724.

not we thus annually and joyfully meet together, to magnifie God's Great and Glorious Name, for these unspeakable Mercies; and sing unto the Lord as long as we live, and give thanks unto him for ever and ever?

We are told it's true; that some particular Persons of the *Romish Communion*, have more human, and tender thoughts for their fellow Creatures.

They say they would not be guilty of those excessive Barbarities, which their Fathers executed, and which we so justly complain of: But then, why do not the *Papists* of Ireland, openly, and frankly declare their Detestation, and Abhorrence, of this cruel and unnatural *Rebellion*?

Why do they not publickly disown that bloody Principle of the *Romish Church*, of persecuting or putting *Hereticks to Death*, purely for the sake of Religion? But how can this be expected? as long as the Decrees of the *Roman Councils* are binding on the Consciences of the People of the *Romish Perswasion*; even equally with the Divine Law, which is the known Doctrine of the *Romish Church*.

Nor must we hope for better Usage, while the Decrees of the two famous *Romish Councils*, *Lateran* and *Constance*, are in Force; which expressly declare, That no sort of Favour is to be shewn to *Hereticks*; no Faith to be kept with them: For they are to be *excommunicated* and *condemned*; their *Estates* to be confiscated; and the *Secular Lords* are obliged, by their solemn Oaths, to root and exterminate them all out of their *Dominions*: Which unmerciful Decrees have been often fatally, and cruelly put in Execution, by express Order of the *Popes*.

Thus were the miserable *Albigens* most inhumanly Ravaged, and Murthered in the Year 1209, by the express Order, and Command of Pope *Innocent* the 3d. who directed the *Barons*

¹ Conciliorum decreta sunt sancti Spiritus oracula. Vide Stapleton. Controvers. Sex. Capital. Quest. 3. Art. 4. Tom. 1. Fol. 819. Edit. Lut. Paris. 1620.

² Concil. Lateran. cap. sub Pope Innocent. 3. *Maneantur autem, et indocantur, et si necesse fuerit per censuram ecclesiasticam compellantur, seculares potestates, &c. Quod de terris sue jurisdictioni subjectis, universos Hereticos, &c. bona fide pro viribus exterminare studeant.* Vide Conciliorum Collectionem Regiam. Paris. 1643. Vol. 28.

Montfort to march into *Languedock*, which he immediately did, and, without any sort of Provocation, took their Towns, butchered their people, sacked *Baziers* one of their principal Cities; and, as *Mezeray* the celebrated French Historian tells us, Thirty Thousand Persons were put to the Sword*.

Nor did this furious Spirit of the Pope stop here; for he orders his *Legates* to whom he had given this War in Charge, that the miserable *Albigens* (whom he was pleased to stile *Heretics*) should be punished with Fire and Sword, and treated with more Severity than the *Saracens* themselves; accordingly, an incredible number of those unhappy People, who are no other than the *Protestants* of the *Protestants* in *France*, were destroyed in the space of Two Months. These are Facts too well known to be insisted on, and too notorious to be denied by the *Papists* themselves; being recorded by some of their own best *Historians*.

If we carry our Thoughts lower down, nearer to the times we live in, we must adore the Good Providence of God, that the Protestant reformed Religion remains firm and unmoved in so many Parts of Christendom.

For no sooner had the Reformation begun to spread in some Countries of *Europe*, but we find those who embraced it, treated in a most inhuman and barbarous Manner. The bloody Doctrines of the *Romish Church* had prevailed on many of the *Romish Princes*, some of them (in other respects) Men of generous Dispositions, to exercise unheard of Barbarities on their Protestant Subjects, more than Fifty Thousand are said to have perished in the *Low Countries*, by the severe Edicts of the Emperor *Charles the Fifth*. And no less a number were put to

B 2

Death

* See. Histoire du France par F. E. du Mezeray. Tom. 1. pag. 504. Impr. à Paris. 1643. L'eroi Louis (2^e) a son frere Raymond le Comte de Tholouse) ayant esté donnée, il alla audevant de l'armée laquelle vint assieger pour premier exploit la ville de Beziers, pour ce qu'elle ne voulut pas Chasser les Heretiques, qui s'y estoient retirez, elle fut prise, et bruslee, le jour de Magdelene de l'an. 1209. et, sans discretion d'age, de condition, ny de sexe, noyee du sang de crente mille, de ses habitants, dont huit mille furent massacrez dans l'Eglise de la Magdelene.

Vid. Bzovii Annal. Eccl'es. Anno 1209. Tom. 13. Edit. Colon 1616.

* Desretorum itaque predictorum vi, imperante Carolo 5. in Belgio, capite truncata, submersa, suspensa, defossa, exusta, aliisque mortis generibus extincta, ultra quinquaginta, ut quidam scribant, hominum milia. Vide Historia Belgica ab Emanuel. Meterano l'Belga, lib. 2. sub initio.

Death in his Time, and in the Reign of his cruel Son, by the Court of Inquisition. Which infamous Tribunal was first introduced by the Father, and at last established by the Arbitrary Power of his Son *Philip* the Second, to the inconceivable Terror, Misery, and Destruction of the unhappy Protestants of that Country, ^m and of all other People in every part of the habitable World, wherever the power of that execrable Court has reached. ⁿ

And though the *Inquisition* was never introduced into the Kingdom of *France*; yet the same spirit of *Papal Persecution* which then ravaged so many other parts of *Europe*, was likewise raised in *Francis* the First, against the reformed People of his Kingdom, for the cause of Religion.

This afterwards gave occasion to the *Massacre* of *Paris* in the Reign of *Charles* the 9th. ^o when not only all the Protestants of the *City* of *Paris*, but all of that Religion, in the other parts of the Kingdom, were at once fallen upon, naked; and unarmed, and butchered at Midnight; and tho' *Thuanus* tells us in his History ^p that the very Channels ran down with *Blood*

^a Vide Hugonis Grotii Annales, &c. de rebus Belgicis, lib. 1. pag. 15, 16, 17.

^m See Gerard Brandt's History of the Reformation, in and about the Low Countries. Book 1. pag. 13. Book 3. pag. 88, 89. Book 5. pag. 156, 157. London, printed 1720.

ⁿ Vide Phil. a Limborch Historia Inquisitionis, cap. De Inquisitione Belgica. Amstelodami 1692. In Belgium jam anno 1522. inquisitio introducta fuit, et inquisitores instituti magister Fran. Hulsius et Nicol. Egmondanus Carmelita, illorum sevizia, plures indignis modis sunt tractati, et crudeliter interfecti. Verum anno 1549. Cæsar Carolus, edicto, contra hæresin et hæreticos apertius inquisitionem in Belgium invêhere conatus est, &c.

See A View of the Court of Inquisition in Portugal. By Dr. Geddes. 1st Vol. of his Miscellaneous Tracts, p. 423. London, printed 1714.

See The History of the Inquisition at Goa. By Monsieur Dellon. London, printed 1688. Dublin, re-printed 1732.

^o The Massacre of *Paris* was executed on St. Bartholomew's Day, Anno 1542.

^p Vide Thuan. Hist. lib. 52. Anno 1572. Tom. 2. fol. 821. Genevæ 1620. Guisus interea in urbem redit cum Aumalio, et Engolismensi, ubi a regis satellitibus in nobilium Protestantium, et familiarium, ac sibi notorum, capita et fortunas sequebatur, peculiari hoc veluti penso illis attributo; dum plebs a decurionibus, et centurionibus huc illuc circumvolitantibus, incisata in contives effusa ad omnem intemperiam licentia baccharetur, tristi et horrenda ubique rerum facie. Siquidem strepitu concursantium ad cædes, et prædam plateæ, et via personare, morientium, aut proximo-

Blood into the *River*, yet this was magnified as a Glorious Action; and the King boasted he had put Seventy Thousand *Hereticks* to Death, for which infamous Deed, he received the publick Thanks of the *Pope*, and in memory of it, Solemn *Triumphs* were ordered at *Rome*, and a *Jubilee* granted throughout his Kingdom.

It is not unlikely the boasted Merit of this *Massacre*, might have reached the Ears of the *Irish Papists* in this Kingdom, before the breaking out of the *Rebellion* of 1641, which as it was fomented, and carried on, by the instigation of *Jesuits*, *Fryers*, and *Seminary Priests* of the Church of *Rome*; so no doubt they were as well instructed by their respective *Ordinaries* and *Superiors*, how to influence the Minds of their People, to act that Part they did, in the Persecutions, and Distresses which attended the miserable *Protestants* in this *Rebellion*.

Agreeable to this, we find in the *Roman Pontifical*, that all *Romish Prelates* before they enter upon their Office, do solemnly promise, to Distress, and Persecute all those who shall refuse to do *Homage* and *Fealty* to the *Pope*.^a

And again, the same Persons, in express Words, must as solemnly Vow and Declare, that they will with all their Might and Power, Persecute and Fight against all *Hereticks*, *Schismatics*, and *Rebels*, to their Lord the *Pope*, and his Successors; which hath been fatally put in Practice, in all those Countries round about us, where ever the *Papists* have had power to Execute the same.

This was the fatal source of all those Miseries, and Calamities, which the *Protestants* of this Kingdom felt; this was the occasion of all the Out-rage, and Cruelties which were committed by Warrant and Authority of those very *Romish Doctrines* in the Year 1641.

Accor-

rum periculo, queruli ululatus exaudiri, caesorum cadavera per fenestras deturbari, aedium areas, ac conclavia ipsa caesis oppleri, cadavera per compita, et lutum provoluta raptari, cruore per alveos vicorum tanta copia exundante, ut sanguinei huc illuc torrentes in subiectum flumen dimanari, innumera multitudo caesa, virorum, mulierum etiam praegnantium, et puerorum.

^a Vide Jurament. Episcopi electi in Eccles. Roman. — *Heresicos, schismaticos et rebelles, eidem Domino nostro (scil. Papae), vel successoribus praedictis, pra posse persequar, et impugnabo.* — Pontificale Romanum Clement. 8vi. Romae, 1695. pag. 80.

Accordingly we may venture to pronounce what the *Papists* themselves should candidly and ingenuously own, that *Papery* is both a *cruel* and a *bloody Religion*; for that *Religion* must ever be so, which obliges the Professors of it, to *kill People* for *God's Service*; and to *Consecrate* the most shameful Villanies, under the specious Name of *Catholick Zeal*, for the *Extirpation of Hereticks*.

This is not the Opinion of a single Doctor of the *Church*, as some would pretend; but is enacted in the very Words of the *Papal Councils*; in the Decrees and *Rescripts* of the *Emperors* and *Kings*, as may be seen at large in *Richerius's History of Councils*; and in the seasonable and excellent Discourse of the *Laws* made against *Hereticks*, reprinted but a few Years ago in this Kingdom.

By virtue of these *Laws*, how were the miserable *Protestants* of *France* used in the Reign of *Lewis* the 14th, what Cruelties did they undergo, purely for the sake of *Religion*? How were the *Reformed* harassed, dragooned, afflicted, and tormented. All the sacred Places of their *Assemblies* shut up, or rased to the Ground, their *Pastors* and *Teachers* banished, hanged, or condemned to the Gallies and Dungeons, their Children forced away from the very Arms of their Parents, and thrust into *Papish Seminaries* and *Convents*, never to see their Parents more, or if they did, to have those very Parents meet them with Tears and Sorrow, finding they had abjured their *Holy Religion*.

Time would fail me, to mention the particular sufferings of the *Protestants* of *Thorn*, in *Polish Prussia*, not many Years past; or of the persecuted *Salisbury Protestants*, at the Close of the last Year, who, contrary to the express *Treaty of Westphalia*, have been forcibly driven away from their native Country, in a cold and rigorous Season, in the Depth of Winter, without their Apparel to cover them, Provision for their Journey, or even Leave to carry off their Effects: Yet with what undaunted *Christian Resolution* and Courage, has so great a Multitude

* Vide Richerii Conciliorum General. Historia. Edit. Colon. 1683.

† See A Discourse concerning the Laws, Ecclesiastical and Civil, made against Hereticks. London, published 1723. Dublin, re-printed 1723.

itude (by the computed Accounts, above *Twenty Thousand*) of these miserable and unhappy *Emigrants*, quitted their Home, their Country, and their All, to seek for Shelter, which they have hospitably found, among *Protestant Strangers*; and have chearfully done this, rather than be debarred of the free Exercise of their *Religion*, or submit to *Papal Superstition* and *Idolatry*.

But as they looked for a *City*, which hath *Foundations*, whose *Maker and Builder* is *God*; so they now with *Chearfulness* sojourn in *strange Countries*, chusing rather to suffer *Affliction* with the *People of God*, than to enjoy the *Pleasures of Sin* for a *Season*; and thus having obtained a good *Report*, *God will*, in his own good *Time*, provide better things for them.

The sorrowful Condition we, of this *Nation*, were in, in a late *Papish Reign*, is too well known, and was too severely felt, by some who, perhaps, hear me this Day, to be denied; even by the *Papists* themselves: Our *Estates*, our *Liberties*, and our *Lives*, were in their Power: And how we suffered in all these, let the Ravages and Depredations, the Oppressions and Hardships, the Bonds and Imprisonments, the Loss of so many of the *Lives*, and the infamous Injustice shewn to so many of the *Protestants*, when the very Meanest, and Refuse of the People, lorded it over us, under the *Papish Government* of *Tirconnel*, in this *Kingdom*: Let these, I say, speak, and tell it out to the World, What our *Sufferings* were, when we were forced to fly for Shelter to a *neighbouring Kingdom*, which was generously and hospitably afforded us, by our Brethren in *England*, in an abundant manner, equal to our *Wants*; and, at the very time, when the *Dagger* was at our *Breasts*, our *Houses* on *Fire*, our *sacred Assemblies* interdicted, most of our *Churches* shut up, or made our *Prisons*, and some of them totally demolished; and, for ever to prevent any *Succession* of *Protestant Clergy* to fill these *Churches*, the *Fountains of Learning* and *Religion* were stopped; the *Revenue* of the *University of Dublin* was seized on, the *Vice-Provost* and the *Fellows* of the *College*, with all the *Scholars*, were forcibly turned out of their *Chambers*, and the *Buildings* at once made a *Garrison* for *Soldiers*; and that nothing might be wanting to compleat our total Ruin,

Ruin, no fewer than 2445 Persons of the *Protestant Nobility, Clergy, and Gentry* of this *Kingdom*, were unheard; and many of them, on common Fame only, *attainted* for *High Treason*, and, in *King James's* pretended *Popish Parliament* at *Dublin*, declared as Traitors, to be deprived of their Lives and Fortunes, without a Possibility of Pardon.

This, then, was our Case; and nothing left to rescue us from the Weight of Miseries, we then groaned under, but the Arrival of his late Majesty *King William*, of *glorious Memory*, who, under *God*, was the happy Instrument of securing our *Lives*, *restoring us to our Estates*, to our *Liberties*, to our *Religion*, and to our *Country*.

Here then did the *Great Governor of the World*, by this signal and unexpected Act of *Providence*, quickly put a Check to the proud Waves, which threatened to swallow us up; and when the Measure of the Iniquities, and the Power of our Enemies was at the very height, then did the *Almighty* wonderfully interpose in our Behalf; he remembered us *in our low Estate*, and he *redeemed us from the Hands of our Enemies*; such Deliverances then, and such repeated Acts of Mercies, do certainly deserve, and command, the best Returns we can make for *God's Goodness*, and for the *Wonders he has wrought* for us, *among the Children of Men*.

Which leads me, in the *Last Place*, to consider, What Uses and Improvements we are to make of these Considerations.

First, then: We are ever engaged, by all the Ties of Love and Gratitude, to return our most humble Tribute of Praise, and Thanksgiving, to the *Divine Majesty*, who sheltered us under the *Shadow of his Wings*, amidst all the Storms and Tempests which surrounded us, till, by his watchful and fatherly Care, he restored us to that Peace and Safety, which we now so happily enjoy. As we, then, must ascribe our whole Deliverance to the same *gracious and merciful God*; so, we must not fail

* See The State of the Protestants of Ireland, under the late King James's Government. By Dr. King, Lord Archbishop of Dublin. London, printed 1691. Dublin, re-printed 1730.

fail to offer up to Him, the *Sacrifice of our Life*, our most sincere and constant Praises; to tell out the Works, and Wonders of His Love with gladness, to sing unto the Lord as long as we live, and to sing praises unto our God, while we have a Being.

But further, we must live up to the Mercies we have received; and by our present and future Obedience to the *Divine Laws*, let the world see, that as we profess the *best and purest Religion* in the World; so that we walk answerably to our *Holy Profession*, and adhere firmly to that *Christian Faith*, which we own and confess, and which, by the *Inspiration of Holy-men* immediately sent from God, was *once delivered to the Saints*.

For which *Faith*, we should be ready to lay down our Lives, and if need be, to seal our *Profession* with our *Blood*. And still to remember, that the best security which we, or any *Nation* or *People* can have for our Preservation and Defence, is the due observation of *God's Laws*; for it is *Righteousness only which exalteth the Nation*; but Sin is the *Reproach*, and in the end will be found to be the certain ruin of any *People*.

Yet still human Means are not to be neglected; nor must Men expect, that *Almighty God* will interpose by any extraordinary Miracles of his Power; if they do not lay hold of the ordinary methods of his *Providence*, to guard them from present or future Dangers.

Now to bring these things nearer home to our selves: Does it not well become us, the *Protestant People* of this Land, a little to reflect on our present Situation, with respect to the great number of *Papists* in this *Kingdom*, who have more than once brought us to the brink of Destruction? Do we then imagine that *Papery* has yet lost its Sting? Or have the bloody Principles of the *Romish Church*, been yet publicly disowned, or exploded by the votaries of that *Religion*? No surely, they have not; and while these do remain, Men of that Persuasion, will be too often tempted to act according to those Principles, and again endeavour to throw us into new *Convulsions*.

To lessen these dangers, and to prevent many future Mischiefs which may arise from this Quarter, two ways yet seem to be left, and humanly speaking, these two in the course of a few Years, would, *under God*, be attended with great Success, and they are these.

First, A Wise and Prudent Execution of the Laws against Popery.

Secondly, Effectual, and Christian Methods for the general Instruction of the Irish Natives, in the Principles of True Religion, and the English Tongue.

First then, as to the *Execution of the Laws against Popery*. We all know the great influence the *Romish Clergy* have over their *People*; and it can be no secret, that a very great number of *Romish Ecclesiasticks* have, in defiance of the Laws, lately come into this *Kingdom*; that many *Convents* have been opened, by *Jesuits, Monks, and Fryers*; and many new and pompous *Mass houses* have been erected, in some of the most conspicuous Places of our great *Cities*, where there were none before; that such swarms of Vagrant, Immoral *Romish Priests* have appear'd, that the very *Papists* themselves have complain'd of their burden*. Should not then a serious Thought of these things, and of the dangers which may hence arise to the *Protestant Religion*, to his *Majesty's Government*, and to the *Peace of the Nation*, awaken us all, to think of proper, and suitable Remedies, timely to prevent these growing evils, which one time or other, may prove fatal to our happy *Settlement in Church and State*.

Let all *Magistrates* then, in whom is vested the Execution of the Laws against *Popery*, be prevail'd upon, to be vigilant, and active in the discharge of their several Duties; and as the *Peace and Tranquility* of the *Kingdom* from time to time may require; that they enter upon a steady, and vigorous Execution of the *Laws* against all *Regulars* and *vagrant Priests*, and all Persons exercising *Ecclesiastical Jurisdiction*, contrary to the known *Laws of this Kingdom*: To have a strict Eye, and a strait Hand upon these Men; since by their Principles and Practice, they make no difficulty to break through all Laws both *Human* and *Divine*, to make this *Protestant Nation* submit to the *Romish*

* See The Report of the Lords Committees, of the House of Lords, of *Ireland*, appointed to enquire into the State of *Popery*, in this Kingdom. *Dublin*, printed by George Grierson, 1731. Also The Report of the State of *Popery*, within the Counties of *Mayo* and *Galway*. *Dublin*, printed by George Grierson, 1731.

miss Toak, and by that means to bring upon us those Troubles, and Calamities, which were so fatal to our *Protestant Forefathers*.

But lastly, if ever we hope to prevent the train of these growing Evils; if ever we expect to see this *Kingdom* thoroughly *Protestant*; then effectual *Christian* Methods must be taken, for the *general* and *effectual* *Instruction* of the *Irish Natives*, in the *Principles* of true *Religion*, and the *English Tongue*; And in this all *Order* and *Degrees* of Men among us, should be engaged; the *Nobility*, the *Magistrates*, the *Clergy*, and the *People*, ought chearfully to concur in this Great and Glorious Design, of carrying the glad tidings of the *Gospel*, to those who have hitherto sat in *Popish Darkness*, even in the *shadow of Death*; that we may at length happily *guide their Feet into the way of Peace*.

For since it is found by Experience, That all the other Methods to prevent the *further Growth of Popery*, have not proved *effectual*; nor has the *Nation*, in more than a Century and a half, yet become *Protestant*; when all the *penal*, and other wholesome *Laws* which, from time to time, have been wisely *enacted*, to secure us from the numerous Body of *Papists*, and *Romish Ecclesiasticks*, have not had their desired Effect; since so great Numbers of that dangerous Persuasion, do still remain among us, unreformed, unreclaimed, and are like to continue their destructive Errors, and Disaffection to his *Majesty's Government*, to *future Generations*: What remains, But that all wise and good Men, good *Protestants*, and *Loyal Subjects*, do all, in their several *Stations*, chearfully and powerfully concur, in this truly *Christian* and generous Design, freely to impart Share of that Light of the *Gospel* (which we now happily enjoy) to all the *Popish Inhabitants* of this *Land*? And let us not be discouraged, if the Work be great; God is greater, and he will, earlier or later, bless and prosper it in our Hands.

But some will say, If the *Christian* Instruction of the *Irish Natives*, in *True Religion*, be a Design of so great and general Concern, so acceptable to God, and so beneficial to the Publick, as no doubt it is; Why has it not been attempted already? Why have not our Forefathers done something toward it? Why have not the Great *Estates* of the *Realm* set their Shoulders to the Work, more effectually to carry on this *Glorious Undertaking*?

I answer : This has been done by many Persons very commendably, and very successfully ; and, if not in so general a Manner, as could be wished for, yet in such Measure, and in such Degrees, as the Nature of the Work, and the Situation of Affairs, in this *Kingdom*, would allow.

For, the Wars and Confusions of former Times, before the Reign of *Queen Elizabeth*, and the constant Struggles of the *Irish*, to throw off the *English Government*, put every thing into Disorder, and often render'd this whole *Kingdom*, almost, *A Field of Blood*. Nay, in her Time, when the *Reformation* began to spread among us, there was little settled Peace or Order, till the total Suppression of the *Rebellions* of the *Earls of Tyrone*, in the *North*, and of *Desmond*, in the *South*.

But Things are now much alter'd ; The *Irish*, who formerly led an unsettled and roving Way of Life, in the Woods and Bogs, and Mountains, and lived upon the Depredation of their Neighbours ; they, who, in the Morning, *devoured the Prey*, and, at Night, *divided the Spoil*, have now, for many Years past, become quiet and civilized ; they taste the Sweets of *English Society*, and the Advantages of *Civil Government* ; they trade in our *Cities*, they are employed in our *Manufactures*, they are received into *English Families*, and are treated with great Humanity, by the *Protestants*. The Heads of their *Septs* and *Clans*, and the *Chiefs* of the great *Irish Families*, who cruelly oppressed, and tyrannized over their Vassals, are now dwindled, almost, to nothing ; most of the antient *Popish Nobility* and *Gentry*, of this *Kingdom*, being now become *Protestant*. So that the great Bulk of the *Irish Papists* is, chiefly, of the meaner and lower Sort of People, who shew no Sort of Aversion to the *English Customs, Habit or Order*, which now universally prevail thro' the *Kingdom*.

The poorer Sort of *Irish*, most chearfully send their Children to the *English Protestant Schools*, provided they are taught *Gratis* : The *Irish Language*, as to the reading of it, is now in a manner become a dead Letter to the *Natives*, and the *Characters* of it as little understood, as the *Danish*, or *Runick*. It is not now read, or made use of by the *Irish* themselves, who are all desirous to read, write, and to speak the *English Tongue* ;

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the happy Consequence of planting, already, To many English Schools in the Kingdom. And as the Wise Man tells us, That to every thing there is a Season, and a Time to every purpose under the Heaven: some favourable Incidents and Circumstances, to carry on every useful, or laudable Design, for God's Glory, or the Publick Good. So this seems to be the happy Time pointed out to us, (by the good Providence of God) to spread abroad the Light of the Gospel, among the Popish Natives of this Land; that God's saving Health may be fully made known unto this whole Nation.

And I cannot but think, that if the many and beneficial Laws we now enjoy, of which not a few have been graciously afforded us, since the Happy Accession of his present Majesty, and his Royal Father, to the Throne of these Realms; I say, if these Laws were duly executed, particularly those relating to the Endowment of Churches, with Tythes and Glebe Lands, for the Ue of poor, and destitute Parishes.

If the Laws lately passed for the erecting more Churches, and Chapels of Ease, for the Publick Worship of Almighty God, in those Parishes where they are much wanted.

If the Laws for the better enabling the Clergy, having Cure of Souls, to reside upon their respective Benefices, and for the Encouragement of English Protestant Schools.

If proper Digests, or Abstracts were made of these Statutes, with legal Forms of Conveyance of those small Portions of Land, which

* See Stat. 10 & 11, Carol. I. chap. 2. To enable Restitution of Impropriations and Tythes: See Stat. 15. Carol. I. chap. 11. for endowing of Churches with Glebe Lands.

† See Stat. 2. Queen Anne, Sess. 1. chap. 10. for the Exchange of Glebes. See Stat. 2. King George I. chap. 14. for the real Union and Division of Parishes. See Stat. 1. King George II. chap. 22. for explaining and amending an Act, Entitled, An Act for the better Maintenance of Curates, within the Church of Ireland.

* See Stat. 8. King George I. chap. 12. for the better enabling the Clergy, having Cure of Souls, to reside, &c. and for the Encouragement of Protestant Schools within this Kingdom of Ireland. See Stat. 1. King George II. Sess. 1. An Act for rendering more effectual an Act, Entitled, An Act for the better enabling of the Clergy, having Cure of Souls, to reside upon their respective Benefices. See Clause in Stat. 5. King George II. for the further explaining and amending the Laws, chap. 4.

* See Archbishop of Tuam's brief Account of the Laws now in Force in this Kingdom of Ireland, for encouraging the Residence of the Parochial Clergy, and Erecting of English Schools. Dublin, printed 1723.

which all *Ecclesiastical*, and all other Persons whatsoever, are enabled to grant for *Churches* and *Glebes*, for the Use of the poorer Clergy, destitute of Glebe Land, and for *English Protestant Schools*. If these Things were done; and that all who have the Power and Ability, did by their Example give Life, and Force to these *Laws*, and immediately set about the Work, what may not good Men expect from so happy Beginnings; and what may we not reasonably hope for, in the Progress of a few Years? And it cou'd not be unreasonable to expect, that all those, whose Interest, or Inclination, at any time engage them to remain in other Parts of his *Majesty's Dominions*, will so far wish well to the Peace, the Happiness and Tranquility of their own *Country*, as freely to impart Share of the good Things which this Land affords, and which God hath blessed them with, to carry on this generous, and Christian Undertaking.

By this Means, they wou'd render the most lasting Service to the whole *Community*, and earlier, or later, draw down God's Blessing upon themselves, and upon this *Church* and *Nation*. Nor can it be imagined, when the poorer *Papists* of the *Kingdom* see, that we seek not theirs, but them; that we have no other Views than the Quiet, and general Good of the *Kingdom*; their temporal Happiness and their eternal Welfare; but in the End, this must reconcile us, and our *Holy Religion* to their Minds, and they will by Degrees open their Eyes, and be convinced of their former Errors. And wou'd Gentlemen of *Estates* and *Fortune*, who are now so commendably employed in carrying on the many *useful Improvements* of the *Kingdom*; wou'd they cast a favourable Eye on the low Estate of many of their *Terre Tenants*, who, by their extream Poyerty, are not able to afford any *Christian*, or useful *Education* to their *Children*, who are in no sort of Circumstances to contribute to the raising of *Chapels of Ease*, in wide *extended Parishes*, where they are much wanted; or even to the rebuilding, or decently repairing their decayed *Parish Churches*; many of which, by the *Wars* and *Confusions* of former Times, as well as somewhat to the Reproach of the present, still lie in Ruins, and neglected. When many of those *Tenants* are still less able to afford any Aid for the *Settlement* of a *Protestant Clergyman* among them, in *Parishes* of large Extent, yet often destitute both of *Glebe* and *Tythes*,

Tythes, for the necessary Support of the *Pastor*; the unhappy Case of so many *Parishes* in this *Kingdom*. If these Things were seriously considered, by Persons of Fortune and Character; What a real Advantage would it be to the other Parts of their *Estates*? When, instead of miserable *Hutts* and *Cottages*, a *Mas-House*, and it may be, the Habitation of a *Popish Priest*, they should behold a fair little *Protestant Village*, rising up, composed of a *Church*, an *English School*, and a House for a *Protestant Clergyman*, to enable him, daily to converse with, and instruct his Flock, to *reside* and live among his People: When these Things are regarded, with that Attention they deserve; May we not reasonably hope to see a generous Emulation to remedy so many past Evils, and to promote so much present, and future Good? And not to let slip the present Opportunity, that is put into our Hands, of rooting out the *Ignorance* and *Barbarity* of former Times; the sad, but true Occasion of the frequent *Rebellions* in this *Kingdom*.

But, as the Course of Things is now alter'd; so, let us, trusting in the good Providence of *God*, and assisted by the Favour and Advantage of the present *Laws*, not spare our Pains, nor our joint-Endeavours, to win the Souls of the poor *Natives* to Virtue and Happiness; that we may, at last, bring them all to the true *Knowledge* and *Obedience* of *Christ*.

And, lest any thing should still be wanting, to perfect this noble and *Christian Design*, His Majesty, out of his wonted *Royal Goodness* and *Compassion* (to the Spiritual Wants of so many Thousands of his Subjects, in this *Kingdom*), has been graciously pleased, by his *Royal Charter*, to Incorporate a proper Number of the *Chief Nobility*, *Clergy* and *Gentry* of this *Kingdom*, to receive Gifts and Benefactions, &c. in order to establish and support a suitable Number of *English Protestant Schools*, in such Parts of the *Kingdom*, where they are most wanted; and, where the Children of poor *Papists*, and all others, may, without any Charge to their Parents, be instructed in the *Principles* of *True Religion*, and the *English Tongue*.

Nor

* See the *Royal Charter* for the Encouragement and Support of *English Protestant Schools* in *Ireland*, which passed the Great Seal of this *Kingdom*, Oct. 24, 1733.

Not can we doubt, but, that many inestimable Benefits will flow from this wise and excellent Provision: The great and surprising Success of such a Charter, granted by *Queen Anne*, for the Benefit of the poor Natives of the *Highlands*, and *Islands* of *Scotland*, supported by the *Royal Bounty*, both of his *Present*, and of his *Late Majesty*, with the general Concurrence of almost all Sorts of Persons, of *Station*, *Quality*, or *Fortune*, in that *Kingdom*, to promote that pious and generous Design; must give us Reason, humbly to hope for the like happy Effects, upon our honest and *Christian Endeavours*, in the same Way. For, If Private Persons, in a voluntary *Society in Dublin*, but a few Years ago, without any *Establish'd Fund* or Publick Encouragement, have been able, by their Influence and charitable Endeavours, to do much Good, by such Methods as these: What may we not reasonably promise our selves, from the Operation of a *Legal Charter*, established and countenanced by *Royal Authority*.

For reckoning the Parishes in *Ireland* to be near 2300^a, and but 1000 of these, to be endowed even with one Acre of Land, in pursuance of the late *enabling Statutes*: That a *School-house* be afterwards erected, for the necessary Accommodation of a *Master*, and, at the lowest Computation, but ten *Popish Children* to be therein educated gratis, this will afford at one time *Annual Christian Instruction*, to *Ten Thousand Children*, of poor Natives, which (with God's Blessing) may lay a fair Foundation for the further increase, and advancement of the *Protestant Religion* in this *Kingdom*.

And

^a See the Account of the Success of that Charter in *Chamberlain's Seeds of Great Britain*, in the Years 1730, 1731, 1732.

^b See the Account of the Charity Schools in *Ireland*, reported from the Year 1717 to 1724; annexed to the several Anniversary Sermons, preached at the General Meeting of the *Children Educated in the Charity Schools in Dublin*, from the Year 1717 to 1724.

^c See an humble Proposal for obtaining his Majesty's Royal Charter, to incorporate a Society for promoting *Christian Knowledge* among the poor Natives of the *Kingdom of Ireland*. *Dublin*, printed for Geo. Grierison, 1730.

^d See an *Essay on the Trade and Improvement of Ireland*. By *Arihar Debbs*, Esq; Part II. pag. 6. *Dublin*, printed 1731.

And on this occasion, it may not be amiss to observe, That as the happy Deliverance of this Day, was owing under the Providence of Almighty God, to a timely discovery of the hideous Treason, by a single Person, a meek Irish-man: So we cannot attribute the horror which he conceived for so many designed Barbarities, to any thing with so much Reason, as to his happy Education in the Protestant Religion: First, very probably in some English Protestant School; so that had the same Christian Methods then been used, for the general Instruction of the Irish Natives, in the Principles of true Religion, which have been attempted since; it is probable Owen O'Connell, had hardly been so signal an Instrument in discovering this horrid Conspiracy; nor perhaps had there been any occasion for this day's Anniversary Solemnity. But however that may be, we certainly cannot celebrate the same in a more rational manner, nor render it more useful, and serviceable to the Publick; than by endeavouring upon this Occasion, to spread abroad that Light which we enjoy, far and wide, among all those who have not been blessed with the benefits of it; since a single Person who had but just tasted of its Excellence, did yet under God occasion so much good to the Protestants of this Kingdom. And should we neglect laying the Foundation of the same Good, or not use the proper means, to enlighten the Minds of those who still continue in gross Darkness, and Error, shall not their Blood, and the Blood of those who may hereafter suffer by their means, be required at our Hands? But rather let us improve upon God's Mercies, than provoke his Judgments: Such a continued succession of Blessings as we have received, calls upon us, for an uncommon Return; and as nothing but innocence, and holiness of Life, can shew that we are not altogether unworthy of the Mercies which have been already vouchsafed to us; so that alone can give us well grounded Reason to hope that God, who has hitherto wrought so great Things for us, will still continue to be our Refuge, our Shield, and mighty Defence.

To conclude; let us, to whose Care Almighty God has been pleased to commit the Souls of the People, incessantly labour in our several important, Pastoral Duties, for their Christian Instruction and Reformation; that we may promote among the Members of our own Church, a Piety suitable to the Religion,
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which they profess, and effectually restrain the encrease of *Popish Superstition*, and *Idolatry* in this Kingdom; and as ever we wish that our Labours may be successful, or do heartily desire to discharge the weighty Duties of our *Ministerial Offices*, to the due advantage of those, of whom we have willingly taken the Oversight and Care; let us, in order to obtain these excellent Ends, lay hold of every opportunity, which the favour of our present *Laws* does so manifestly afford, to promote our *effectual Residence* among our People; that so we may be the better enabled as *good Shepherds*, to watch over our *Flocks Day and Night*; to distribute to them their portion of the *Bread of Life*, (*the Word of God*) in due *Season*, and both publickly in the *Pulpit*, and privately *from House to House*, to warn every one of them of their Sins and Errors, and fairly to propound the great Truths of the *Gospel* to their Minds. Let us then, *my Brethren*, in this active and becoming Manner, wisely and usefully employ our selves; and thus daily endeavour more and more, to win over the *Popish Natives* to our *Holy Religion*; and let us always have an especial Eye to the useful, and *Christian Education* of their Children; that by these merciful, and tender methods of the *Gospel*, we may labour to shew both Parents and Children, the *Native Beauty*, and *Excellency of that Religion*, which we propose for their *Imitation and Acceptance*.

It is true, this at all times was, and ever will be our bounden, and our *Christian Duty*; yet it seems more peculiarly so at this Time, since the *Eyes of God and Men are upon us*, to observe our Behaviour in a Concern of so great, and general Importance. Wherefore *Men, Brethren, and Fathers*, let us all chearfully and powerfully concur, in this Great and Glorious Design; and as these things which I have taken the freedom to recommend, are surely *True*, as these *things are Honest*, as these *things are Just*, as these *things are Lovely*, and as these *things are of good Report*; so, *my Brethren*, if there be any *Virtue*, if there be any *Praise*, let us seriously think of, let us constantly practise these things.

And since the *Goodness of God* hath been so visible in detecting so many *Plots*, and *Conspiracies* for the utter subversion of the *Protestant Religion*, and the whole Frame of *Government*, under which we happily live; let us not fail upon all Occasi-
ons,

ons, to shew our best, and ready Endeavours for their Service, and Security.

In order to this, let us inviolably continue our firmest *Duty* and *Allegiance* to His Majesty, and to His *Royal Illustrious House*; and testifie our most stedfast Adherence to our happy *Establishment in Church and State*. Let us prize and value, and in our several *Stations*, support and defend this *Excellent Constitution*, as becometh *Good Men, Good Protestants, and Faithful Subjects*; and always to have the true Interest of the same, near to our Minds, and nearer to our Hearts; to reckon it the peculiar Felicity of our Times, that we are blessed with a *Prince* steadily professing our *Holy Religion*; who by His many *Eminent and Royal Qualities*, by His constant views, and endeavours to promote the Welfare and Prosperity of His People, is so justly entitled to the Loye and Obedience of all His Subjects.

Nor must our Thankfulness be wanting, when we behold His *Royal Consort*, Early and Gloriously distinguished for the *firmest adherence* to the *Protestant Faith*; shining and adorned with all those Amiable, and *Christian Virtues*, which render Her Majesty so great a blessing to these *Nations*, and to all the *Royal Family*. And still to make our *Happiness* as lasting as it is great, we see their *Majesties* blessed with a *numerous Progeny*, highly remarkable for those great and *Princely Accomplishments*, which give us the most pleasing hopes of a long Succession of these blessings, to future Ages.

In a word, let us, to whom *Almighty God* hath graciously afforded these, and many other innumerable Mercies; let us whom he hath so wonderfully *delivered* out of the *Jaw of the Lyon*, and out of the *Paw of the Bear*; let us who daily taste of his *Goodness*, still depend upon his *Almighty Power*, and we shall find his *Arm* not shortned, but stretched out still for our *Support* and *Defence*; and if we do not by our Sins defeat his *Gracious Purposes*, we may humbly hope, that our Posterity, and our Children which are yet unborn, may continue to speak of the *loving-kindness* of the *Lord*, as we do, with *joyful Lips*, and *Hearts this Day*, and thus to shew forth his *Mercy and Truth*, from one Generation to another.

Now to God the Father, Son, and Holy Ghost, be ascribed all Honour, Power and Glory, for ever and ever. *Amen*

AN APPENDIX.

THE following Pages, which relate to the Employment of the *Poor Natives of Ireland*, in *Work and Labour*, as well as their *Instruction in True Religion*, are now laid before the Reader, in this *Appendix*; since they could not be conveniently inserted in the *Compass of the Sermon*.

Among the many *Advantages* which this *Nation* may receive, by a proper Number of *English Protestant Schools* being raised, in those Parts of the *Kingdom* where they are most wanted, it will not be found of the least Service, That, in the Course of a few Years, these little *Nurseries of Religion* may, very likely, become useful *Seminaries of Labour and Industry*. Even a single Acre of Land in a *Parish*, if no more happen to be granted, may both afford a proper Dwelling-Place for the *English Protestant Master*, and give some small Beginning, at least, to teach the Youth under his Care, early to acquire an Habit of *Labour*: And to this End it will be proper, That, together with the *Holy Scriptures*, the *Church Catechism*, and the *Book of Common Prayer*, (in which they must be first, and always, carefully instructed) they may likewise have some useful little *Tracts* (or *Extracts*, out of approved Books) of *Husbandry*, put into their

* See *Jobbro Tull's Book of Husbandry*. Dublin, 1733. Recommended by The *Dublin-Society*. See *J. Houghron's Collection*, relating to Husbandry and Trades. Vol. London, 1727, 1728. See *Instructions for planting and managing blaes*, and raising Hop-Poles. By The *Dublin-Society*, 1738.

N. B. The Gentlemen of the Board of *Husbandry*, or The *Dublin-Society*, will, no doubt, with Pleasure, communicate their Sentiments, to render this View as extensive and beneficial, as the Nature of the Design will allow.

their Hands : which may give their Minds an early Turn to Country-Affairs, and teach them, in the best Manner, how to manage, manure and improve, a rich or an unkindly Soil for Corn or Herbage, for Plants or Roots, for Nurseries of Fruit and Forest-Trees, suitable to the Soil, and as far as the Extent and Nature of the Ground, which they have to improve, will allow.

This, of course, will learn the hardy and docile Youth, how, most fitly and profitably, to plant and to garden, to plow and to sow ; how to dress and to *till the Ground*, and to love *laborious Work and Husbandry, which the Most High hath ordained.* Ecclef. vii. 15.

Indeed, the Distress to which many of our *Inhabitants*, more especially of the *Northern Parts* of this *Kingdom*, were reduced to, in the late Year of Scarcity and Want of *Bread-Corn*, should certainly awaken us all, to think of some timely Provision, against any such threatening Day of Evil.

For, had not the seasonable and signal Charity of some Eminent and Great Men ; had not the benevolent Concurrence of many other Persons of Worth and Character, been wisely employed in bringing timely Food home to us, from *Foreign and Distant Countries*, at a considerable Expence, and, then, in taking due care of the Distribution of the same, at low and easy Rates, to the Wanting-People ; the Distress of that melancholy Time, had, in all human Probability, proved much more calamitous and fatal, than it did. This, then, should constantly prevail upon us, to encourage *Tillage*, and all kinds of useful *Husbandry*, as well for the constant Relief and Employment of the *Poor*, as for the due Support of those who must, necessarily, subsist by their Labours ; since both the *Rich* and the *Poor* live and meet together ; *the Lord is the Maker of them all.* Proverbs xxii. 2. And it should also teach us, to be so discreet and wise, as not only to provide, every Year, Food sufficient for the Mouths of the *Inhabitants of the Land*, but, likewise, to lay up something in Store, to keep *Food in the Cities*, when the Land proves less fruitful than usual ; or when, by the Inclemency of the Seasons, she doth not yield her due and expected Increase.

Now,

Now, to do this effectually, we must, early and carefully, teach the Youth, born in low Life, how they may, most profitably, *manure* and *labour* that Portion of Ground, which the *Great God* hath given for their and our *common Food* and *Sustenance*: And this may be usefully carried on, either in *Farms* and *Country-Settlements*, where the Spirit of *Planting*, and other useful Improvements, have prevailed; or, in *Working-Colonies*, in a Body of Youth together, under the Care of proper *Directors*; where the Labours of the younger Persons, may both yield Support and Maintenance, sufficient for themselves, and where, in a little time, they may render Help to that very *Foundation*, which first relieved their own Wants, and, by this Means, may, at last, become *not chargeable to any*, well knowing, with the *Wise Man*, That, if due Care be taken, much *Food will certainly be found in the Tillage of the Poor*. Proverbs 13. 23.

And though the Business of the *Spade*, the *Mattock*, and the *Plow-share*, may still employ the Hands of many; yet there is great Part of our *Home Products* and *Manufactures*, particularly those of the *Flaxen* and the *Hempen Kind*, which may both afford constant Work and Relief to many indigent Persons^b, and at the same time advance the *Trade*, and the *Riches* of the Kingdom. And as the farther enlarging our *Linnen Manufactures*, has been graciously recommended to us from the *Throne*, so we cannot more usefully, or commendably employ our selves, than by still endeavouring to advance that *Branch of Trade* to greater Perfection, which we all know is become so necessary to the Support of the *Kingdom*. And if at the same time we can render our honest Views in this respect, subservient to the Ends and Service of the *Protestant Religion*, as no doubt we may, we cannot fail of the chearful Concurrence of all who wish well to the *Protestant Interest of this Nation*; for as all Persons whatsoever are enabled to grant one *Acre of Land*, for the Use of an *English Protestant School*, as before mentioned; so, by good Management, cou'd not Part, at least, of the same Portion

^b See the 1st and 2^d Part of An Essay on the Trade and Improvement of Ireland. By Arthur Dobbs, Esq; Dublin, printed 1729, 1731.

Portion of Land, though small in Compals, be usefully employed in raising of *Flax or Hemp*; which, by the Direction of the *Master*, and the Labour of the *Youth* under his Care, may be afterwards dressed, and render'd fit for the Wheel in the *Spinning Schools*: Which *Schools*, as they have been formerly supported by the Care of the *Board of Linnen Manufacture*, so it is not unlikely, but they may be still farther encouraged by the same Honourable and *Useful Board*.

And as many of the poorer *Youth* of both Sexes may find sufficient Employment in these *Schools*, so at the same time they cannot want some leisure Minutes for their *Christian Instruction in True Religion*, which, by the extream Poverty of their Parents, they are otherwise too often deprived of.

We cannot but be exceedingly moved, as we are *Men*, and as we are *Christians*, at the deplorable State of the *Poor* of this *Kingdom*^d, who well deserve our Compassion, and are surely entitled to our *Christian Concern* for their necessary Support and Relief. And as great Part of their Calamities does certainly proceed from the want of *due, and proper Employment*; so nothing wou'd more effectually contribute to alleviate, and shorten their Sorrows, or perhaps, be of more real Service to the *Publick*, than to see them in a Family State in *Work-houses* together, maintaining themselves, or at least contributing to their own Maintenance, by their own honest and proper Endeavours.

Work and Labour are always consistent with *Christian Education*, according to the *Apostolical Rule*, *that if any would not Work, neither should he Eat.* 2 *Thes* iii. 10. If therefore the Young Persons, whom we have a desire to train up in *True Religion and Virtue*, were also constantly employed some part of every Day in a *Work-house* together; and did the *Corporations* of our great *Cities*, give some Encouragement for the raising such useful *Foundations* of *Work and Labour*, both for the due Employment of their *idle Youth*, and for the better Support

^c See The Advantages which may arise to the People of *Ireland*, by Raising of Flax and Flax-Seed. Drawn up, by Order of *The Dublin-Society*, 1732.

^d See The Case of the Poor of *Ireland*, stated and considered, upon the common Principles of Christianity. *Dublin*, printed 1729.

port and Maintenance of their numerous and aged *Poor*; what advantage might not this produce in a short time to the whole *Community*, since the success and benefit of these useful *Institutions* are very visible in a neighbouring Nation^e, and have been likewise carried on with singular advantage in the *Capital* of this *Kingdom*. And if the raising of *Work-houses* for the due *Employment* of the *Poor* should at last prevail and take place, might not part of the same *Foundations* be properly and usefully set apart as *Granaries*, or *publick Store-houses* for *Corn*; more especially since such publick *Repositories* for *Grain*, are found by long experience to turn to very great account in other *Nations* of *Europe*. And as these and such other Beneficent publick Works as these, seem to be the most likely means to introduce *Labour*, *Industry* and *Virtue* among us, in the room of *Idleness*, *Papish Ignorance* and *Vice*, so by these *Wise* and *Christian* Methods we may at last hope to see our *Holy Religion* sensibly getting Ground and spreading far and wide through the darkest and most distant parts of this *Kingdom*.

A glorious, and a joyful Prospect! More especially pleasing and seasonable at this time; when we are happily favoured with *Royal Countenance* and *Authority*; when we are supported and encouraged by so many wise and excellent *Laws*.

* See The Account of Work-Houses in England: With a Preface, to excite some such Application of our Charity in this Kingdom. *Dublin*, printed for J. Hyde, 1728.

F I N I S